[redacted]
Must Remain in
Transcription Room

M2433

Thursday, July 25, 1974
Barn Lunch

MR. NYLAND: Last week I mentioned that, coming to this meeting, you should leave everything that you can spare outside. I think it is very difficult for me to do it. I'm filled up to here with Watergate. No, it is really very interesting and I . . . Whenever you might have time, the, the meetings are now televised. And, the impression I get is one of tremendous sincerity, by the different members of that committee which is considering the question of impeachment. And, of course, there are pros and cons, democrats and republicans, with their personal opinions. But, each one is without any question considering his conscience, to the extent that they can. They are human beings much more than politicians. And, the overall impression, I listened last night and this morning also, so as it were I was glued to the TV. And, it is very difficult to tear myself loose. At the same time they help me because they are now in recess for lunch. And then they announced it was going to

start again at one-thirty. And I said 'Oh my! What will we do with the meeting?' Then I had the idea that maybe we could make it a meeting of one hour only. And then I thought 'I'd better go down now quick.' Well, you can see how I am affected. But, it is in a very good way.

As far as I know one person made reference really to the state in which the people in general should be more or less hinting at the possibility of their own life. How they were. And also quite, getting quite close to the seriousness of one's life. And that that should become more and more apparent in the administration of any kind of an execution as their conduct when they are elected to uphold the oath which they all have to take. And at the end of his speech, they are allowed fifteen minutes each (some run a little overtime, some don't), at the end of the speech of that person he said what always has struck him ~~was~~ is how the Declaration of Independence starts. And he says, 'We, the People'. He said it's not a special group. It is not 'We, the educators', or 'We, the businessmen' or 'Industrialists', or 'We, the Congress'. It is 'We, the People'. And that struck me very much as a human quality. Because it applies also to us, we as people. Interest in development and growth, No particular distinction between any one of us, Talented or not, Capable, dexterous, or whatever we can do in ordinary life, we remain We as People. Living on earth, and having a function to fulfill regarding that particular quality as a person, Not a person who is this and who is that, But a person, made up like a human being is made

up, And how he should look at himself as well as looking at others.

And it made me think about the Group. Do we see each other as persons? With characteristics, of course. With what we are ourselves. And the understanding more and more of what we are as human beings? And the realization of the existence of earth and a very definite wish for understanding the particular role we have to play, Not as educators and not as teachers and not as people who conduct a business, But just people who are human with the qualities of humanity.

And, then thinking about groups and meetings, discussions of Work, discussions of difficulties that we do have. Trying to concentrate as much as we can and have done during the last three months. And the question of continuation of what we have now set up. Because it seems to be useful. And, also the three moderators, or I might even say four, because I want to include Tuesday. All of them want to continue, in their way deriving benefit from it for themselves. And, I hope also those who do come, that they can get something out of it worthwhile enough to spend your time on it. So, over August we will simply continue in the same way.

At the same time with an emphasis to small groups. Which I've explained, and which we will try to adhere to. To the idea of meeting. Of really coming down to brass tacks. Principles of Work.

Robert mentioned last night that the word 'wish' doesn't exist in the Index. The Index of ALL AND EVERYTHING. But, it is so obvious the particular motivation for any human being to have a

wish. We don't do anything without a wish, so it is already so commonplace it need not be indexed.

Desire. But also honesty. Honesty in wishing to find out more honesty. A wish for truth. A wish of course, for reality. Simply for the reason that if there is reality, there is substance and there is a foundation. There is a certain ground we can stand on. A certain support we need, so that when we do stand on that supporting foundation we can look around and decide what we ought to do again with the wish to do something for the future. A wish for development and evolution. A wish for growing up. But, this time pronounced as a wish, because the ordinary process of growing up naturally is assumed. Mother Nature takes care of it. We don't have to wish to grow up physically. We do it. It happens. For this particular wish of further growth, we have to make the attempt and tell Mother Nature that she is not supporting us sufficiently. Then only giving us a certain chance during the period of what is still called the gestation period for the wish of a development of Inner Life.

As everything that we do do in our human form as a personality leads up to a decision, the result of which is a wish to go in a certain direction. We say direction vertical. There is also a wish to stay the way we are - horizontal. There even can be a wish or perhaps even the lack of the other wished which makes us go down. And we have that choice at a certain point to see in what direction we really would like to go, and hoping of course that we will be able to do it. That is why we have meetings. To talk

about our wishes for development. I think we should talk about that. I think you should ask me 'How can one wish?' '. . . Because', and then you tell me why you cannot.

Who has questions? You ought to be full of wishes. Yah, what is the hand?

Harry Pharr: It's me, Harry.

MR. NYLAND: Harry? Yes, Harry.

Harry: That's exactly my question, because I seem to just run dry at certain points and I can't really contact my wish. And, uh, sort of where I am now and I know it's there but I can't really uh- get close to it. I mean I, I .. doesn't really throw me in dark despair but it, because I know that it's there.

MR. NYLAND: What, what is it? Forgetfulness? You say the wish is there?

Harry: Partially, I mean I know it's difficult during these times to really recall what it's like. I can't bring enough vivid pictures back to me to - uh . . .

MR. NYLAND: How often do you, do you think of Work during the day? In general, it is.

Harry: Well, it's on my mind a lot really, you know. I, but I - uh - I can't seem to do anything with it during those periods and I, I try to, not to - uh. I don't know what to do because I don't feel like I've got the energy to do anything then and, and yet I don't want to just sit around and wait, so I don't know what to do.

MR. NYLAND: Oh, nobody tells you to wait. Have you wished for other things?

Harry: Well, uh . .

MR. NYLAND: If you would describe yourself what do you wish for yourself?

Harry: Well, I've got a lot of wishes. I mean, is that what you mean? As far as, . . .

MR. NYLAND: Yah, I want to know, what kind of tie you will wear when you wish to dress up. That you have a wish to take a shower because you are going out with someone. That you (have) a wish to go to a restaurant like the G's because they have very good, whatever they . . . A wish for friends.

Harry: Yes, I have that wish.

MR. NYLAND: A wish for reading.

Harry: Yes, I have that.

MR. NYLAND: A selection of friends in order to have a wish to be able to talk about what you wish to talk about.

Harry: Yes.

MR. NYLAND: A consideration of yourself in wanting to do what you are occupied with during the day for what reason perhaps. Earning money, or perhaps for a wish really to work, in an ordinary sense. If there is an imaginary road with a V, what makes you go to the left side instead of the right? How much are you affected by influences from the outside world to which you react? And then that reaction becomes a wish to do something. If you see a book on the table, detective story, and you like it, you think you would pick it up if you had ten minutes to read? Study yourself during the day of what your wishes are. What creates the wish in you. How all of a sudden happens a wish to come? That it just happens to be there.

—— Out of the blue sky. Consider yourself much more as a study of a person who happens to be active, we say three - centers actvity. A human being having feelings about the rest of the world and other people. A mind which wants to think every once in a while about certain things that are of interest. And then, in general, satisfying your stomach and the rest of your body whenever it calls for that kind of a hunger.

I think it is simply --- a matter ~~method~~ that you don't know enough about yourself, That you don't want to look at yourself really the way you are, without introducing any desire for objectivity. First, see what kind of an aim you have in ordinary life that you want to pursue. Find out why you really want to do it, or why you want to spend your time the way you do, ~~Or~~ read, or talk, or whatever time you spend watching even TV. What is it in you that motivates you? And, now among all the different motivations that come during the whole day, there happens to be every once in a while a thought about Work. And, then immediately what is the value you attach to the thought which happens to come? Exactly the same way as you attach some value to the thought to go to G's in order to satisfy your stomach. See at what particular level of the day you are living. And at other times you are living at a different level, without knowing exactly the reason why it happens. It just is so.

You come to a meeting. What is your wish for the meeting? To get what? And, if you don't get it? Like this question, if you don't get an answer are you dissatisfied? Will you ask the same question if I don't answer it, of anyone else who may have the same

kind of a question. Will you insist that it is answered? Will you say to such a person, ' I am bothered by the wishes to Work and I don't know what to do about it'? Or 'I have thought about Work but apparently don't do anything about it?' 'Why is it that I am not interested sufficiently in Work itself?' What is it that prevents me from wanting to continue to think about it, to understand the reason why I have that wish, or how it happens to come into my life.

We've talked about that many times. That it does require a person with a certain amount of interest in himself of a little different kind than just ordinary life pre-presents to him. And if I now know that sometimes these thoughts come, and I don't do anything about it, I want to stimulate them by means of talking to other people. By means of sitting down and considering myself, not wanting to Work at all. By means of taking ALL AND EVERYTHING from the shelf and see what perhaps may be in that so that I then can start to do something about myself. Or recalling certain situations in which I have been which affected me and on account of which I started to Work.

Consider yourself much and much more, Harry. It is not a question of other people telling you. It's a question for you to see in what respect, I many times say it, you are empty or not fulfilled. And usually it is that you are satisfied with what you are. And in that sense you remain quite superficial, because you definitely are not satisfied when you wish to go to your inner life to uncover what kind of treasures there may be or what kind of reali-

zation there is within. A crying need for a wish to develop. Or to see that kind of a development as being based on what you are in a state in which you are now and alive to the possibilities of an unconcious world.

You see it is all your own. Because you will create that kind of a world for yourself by allowing certain forms of energy to affect you, digesting it within yourself and then seeing what is the result of such a digestion: creating a further wish, or just settling down and says it's alright and its fine; I just continue with my ordinary life. Don't you see that you are dependent on the outside world to affect you when there is nothing within you? And do you think it is right to be continuously affected by the outside world and not having anything within? Don't you see the necessity of having something within yourself as a desire for wish, I say now, to grow up? Or to become a man, or to wish to read in ALL AND EVERYTHING wishing for further understanding of the way your life is. Without any criticism about ~~the way~~ what your life is at the present time, then only that something is lacking. And, why is it lacking? Because you have not enough interest to wish to develop out of a state in which you are now, which you still agree with. Which still allows you to sleep. When there is in you a desire to wake up a little, and see what you actually are, and if there is a pesponsibility regarding any kind of amount of energy that you have or that is received from the outside world that you don't feel as yet responsible for the expenditure of that energy. You understand what I mean?

Harry: Yes I do.

MR. NYLAND: Yah, alright. It's up to you. Sit, and think, and study. And see yourself. What you are. What ambitions there are for this kind of a development. When there are ambitions regarding as I say, put on the right kind of a type (tie)

Harry: Will the pursuit of that give me a development wish for me?

MR. NYLAND: Simply funny that you ask the question. Do you believe in the possibility of a development?

Harry: Yes.

MR. NYLAND: Alright, then you go and try any God-damned thing that you can try. Why be dependent on someone else? I say many times' 'waiting for the streetcar which never comes'. You go out, If you want to hitchhike, You keep on walking, and maybe accidentally a car goes by. But, if it's a person who stands on the road and just waits, each car will pass him by. You've got to have something in you that starts moving. The fact of standing still and simply saying ' I have thoughts about Work, and I have no wish to do anything about it,' is utter nonsense! Because you haven't even any kind of a thought about Work that's just a little bit of a word that is remembered in your mind without wishing to do anything about it. If that's the case, which I doubt. I think it is much more in you, but it is much simpler. And, dependent, being dependent on someone else telling you ' Now, get busy and Work', of course that never works. Now, you want a task?

Harry: Yes.

MR. NYLAND: During the day, have you got a pocket edition of ALL

AND EVERYTHING?

Harry: No, I just have the hard.

MR NYLAND: Just the hard cover?

Harry: Hard cover, but I can get one.

MR. NYLAND: Well, they don't really exist in that sense, They are all, all too heavy. We divide ALL AND EVERYTHING in three parts you know. Not everyone equal. Three books. And then sometimes we cut them up and then bind them separately. Wouldbe worthwhile simply to cut your book up and have one-third in your pocket. Early in the morning you read fifteen pages, intentionally wishing to find out what is ALL AND EVERYTHING, and what the value is for you. You take the book with you. In the middle of the day, you tough the book with your hand in your pocket, or you see it, but you don't read it. For one moment you try to remember what it was. If you can, sit down for fifteen minutes. Try to remember what you have read. At the end of the day, you have to take the book with you. At the end of the day, you take the book out of your pocket, and at a certain time during the evening, I don't care when, again you will read for fifteen minutes. You keep this up for one week. Alright?

Harry: Alright.

MR. NYLAND: Okay.

Harry: Thank you

MR. NYLAND: Yah.

Cynthia: Mr. Nyland!

MR. NYLAND: Yah?

Cynthia: It's Cynthia.

MR. NYLAND: Huh?

Cynthia: It's Cynthiaa.

MR. NYLAND: Yah, Cynthia.

Cynthia: I have a question about, about something that you just mentioned at the beginning of the meeting. It was in relation to the functioning of a human being on the earth, not in terms of what they do or how they do it, but as a human being, or humanity. And it, it, it struck me because there's a certain perspective that I gain from that from considering that that gives me . . . It has some connection with giving me a sense of myself. And . . .

MR. NYLAND: I think that's right.

Cynthia: Do you, do you follow what . . .

MR. NYLAND: Yah, I know what you mean. It is always a question that comes up: What is the purpose of me living here? What is the particular value that I have to attach to the fact that I'm a human being like ten thousand and millions of other people? Not so necessarily to find out why I happen to be on earth, but first that I am alive and that apparently there must be a reason for me being here. Considering myself as a human being like any other person is also a human being. And considering it from the standpoint of myself, where is that what actually asks this kind of a question. You see, if one looks at it from an overall standpoint of a totality of humanity living on earth, and the earth being in relation to the planets, solar system and the rest of the universe, at a certain place of having to be there and being there apparently for this length of time without knowing if it's going to move or not. We say philosophically that it has to develop and then will assume a certain place which is different from where it is now. I think the same problem is

attached to each person. To see what is the reason that he happens to be on this earth, being born and will die again. And what is then the necessity, of the consideration of his life when he is living here. Sometimes we say that humanity exists for the maintenance of the earth, in relation to the moon and in relation to Anulios. That it is at a certain point of the cosmic ray, and where the earth happens to be indicates a place which is required to fulfill a certain function because of the place itself where it happens to be. ~~That and~~ Then if that can be explained by means of a ray of creation and an octave it's quite alright. It doesn't matter so much if one agrees with it or not. The fact remains for oneself that one also discovers there is life within one, and that one has to find out what the purpose is of existing. That is the consideration of that question becomes important for some people

I don't think that there are so many, percentage-wise, who really want to consider it. They simply say ' yes, I was born and I have to live and I make the best of it and I hope I'll be happy and that I will accumulate a couple of cars ar an airplane or so, and that then I will die and leave that as an inheritance to my children.' And whatever are more of the natural descriptions of a person living his life on earth. But, you see together with that it is not really an aim. It happens to be an existence then which is subject to certain regulations of the earth itself.

When a person starts to consider what might be the aim of himself it is the beginning of the development of a conscience because

he sees then that he has at his disposal a certain form of energy or that time is given for him to live his life on earth. And that he wishes to connect with that a reason why he has to expend or spend the energy or be influenced by a variety of different conditions of the place or the location where he happens to live. That that must have a meaning for him. And it is the search of that kind of a meaning which of course can apply to the totality of mankind as a whole and which can be solved to day yes, we are fodder for the moon. Or that we are here to help maintain the cosmic ray. Or to be used for a definite purpose by Mother Nature in existing like a conversion machine of energy. But that does not solve the pres - the particular problem for each person. Because he himself, althoughthe may be part of that totality, also has within himself the chance of seeing that whatever can be done with whatever he is now, in the light of his own wish for the development belonging to him.

And that is the question that not so many people want to think about. But if they are intrigued by that kind of a thought, they will not rest until they have solved that particular problem for themselves, because on the basis of that kind of solution or at least an indication of what might be a solution there will be based the conduct of their own life. And then with that particular idea in mind they will start to realize that whatever has been given to them for a certain purpose which they are trying to understand, that then they have to become responsible for the energy which is available for them.

Now in that way you see a person starts to use being intrigued in a very definite pattern for his own wish, for his own behavior, for his own accomplishment. And then looking at his life on earth the way it is, where his body will die and the realization of the eternity of life, he will then say 'If this life is eternal and I can say that it is eternal for me, then I wish to find out how I can continue with that eternity.' Then one goes over into all kinds of philosophies, science, artistic creations and whatever may be further motivations for one's ordinary life. At the same time remembering that there is always a background that belongs to each person while he is performing his unconscious task on this earth. Alright?

Cynthia: Yah.

MR. NYLAND: Yah.

Cynthia: Thank you.

MR. NYLAND: Then maybe one wishes to Work. It is still a maybe but that would be the motivation for wishing to work. Alright? Yah.

Gerry Benowitz: Mr. Nyland!

MR. NYLAND: Yah?

Gerry: It's Gerry.

MR. NYLAND: Benowitz?

Gerry: Yes, sir.

MR. NYLAND: Yes. Are you thinking too much again?

Gerry: I think I'm going to find out right now.

MR. NYLAND: With the mind come down to the feet. So we defeat it. Alright, Gerry?

Gerry: My, I know I need more clarity about my Work because I do have thoughts about what I've been doing. And, it's that now, now for the last few days as though I've been Working it seems when I consider it now it's more relaxed. There's more of a focus and an emphasis of creating an 'I'. Yet I always work, up until this point of uh, with, I would call it a concentration. And when I think back to those efforts, it seems to me that somehow it was much more mental. And I would get hypnotized into some kind of - way, and get lost in thought.

MR. NYLAND: Yah. That's what I'm afraid of. That you got lost in thought. Gerry, when you get lost are you looking on the ground to find it? I mean when the thoughts may have been lost, or you get lost, where do you look to find it?

Gerry: I come to the conclusion that I've lost the attempt and that I need to begin to Work again.

MR. NYLAND: Gerry, can you look at your feet and find in your feet the desire to do something? Each time that you get lost in thought can you start walking by looking at your feet and say 'get a move on'.

Gerry: Yes, Sir.

MR. NYLAND: Don't you think it would be the simplest solution? Because then actually you can apply what you have been. thinking about.

Gerry: I think that I've been doing that less. And I've just been doing what I've been doing, and been more open to have something present.

MR. NYLAND: What have you been doing less?

Gerry: That concentration and that focusing on what I think of, of pushing some kind of, pushing towards something instead of being open and wishing for it to register me.

MR. NYLAND: What's the matter with walking?

Gerry: Nothing.

MR. NYLAND: No. Every time that you have a thought and you get lost can't you say 'Get up'?

Gerry: Yes, sir.

MR. NYLAND: You are a horse, you know. With a great deal of feeling that you don't know, but it's not under good management. If you walk with your body, the horse will propel you with a wish to continue to walk. And your mind only has to guide it. Every time that you get lost you start walking and say 'I Work now'. And you make an honest attempt, as I say, to look at your feet, if you want to. But, simply you become aware of your body walking. Walking. Walking. And the constancy of the awareness should be there. Not the thought, not the presence of something that is higher than you are, and so forth. Forget it. You have a body. You say it to yourself as you walk. One, two, three, four. I have a body.

Gerry: Yes, Sir.

MR. NYLAND: I've given that mantra before. One, four, two, eight, five, seven. When you have a sentence of seven words. When you have a sentence of four words like one, two, three, four. One, two, three, four. Four, three, two, one. When you have 'I have a body'. Body I have, one, a! Say it as you walk; one, two, three, four. It gives your mind something to do. To count that way; to formulate

the words. And as you keep on walking there is a possibility that there is a relationship between the mind and your body. And you can change that as a counting into an observation or you can keep the counting and at the same time set something else in motion that becomes the observant of your body walking. Try it either way.

Gerry: Yes, sir I will.

MR. NYLAND: Alright, don't get lost Gerry, yah?

Sidney Hemsi: I just put my hand up.

MR. NYLAND: You did put your hand up?

Sidney: Just stretching.

MR. NYLAND: Oh! You fooled me. Can't you connect a question with it? So now be careful. Don't put your hand up.

Elaine Knight: Mr. Nyland.

MR. NYLAND: Yah. This time you have your hand up. Alright, Elaine.

Elaine: I wanted to go on from a little bit of a different point of view with what you were talking about to Cynthia. And before then because it's something that's very important for me at this time. And, that is, how to separate what you are, your being, from what you do as an activity. And to, and yet to be able to find that very activity, to take that same energy that would have just gone into being this activity, into your Work. Because, I find . . .

MR. NYLAND: No. No. No. No, Elaine.

Elaine: Maybe I didn't explain it right. What I'm trying to say is that . . .

MR. NYLAND: You don't take that same energy that goes into activity

to use it for Work.

Elaine: NO, no. Take it from becoming, in yourself, becoming that activity to have that going into Work. I'm talking about you have a certain amount that has to go into what you do because I have to function and you have to do it in a certain way, efficiently and so forth. But, I realize it only takes a certain amount. Then there's something that could then, if you knew how to use it, in the midst of that activity, going over, taking that into Work. Instead of putting more into the activity then is particularly needed. And to be able . . .

MR. NYLAND: No. If the activity is sufficiently serviced by that what you have to do, that is the amount of energy thatis required. Don't give it more. Your Work will not be better. You will be better.

Elaine; That's the emphasis, then?

MR. NYLAND: Yah. The emphasis is I want to find out what is necessary for the maintenance of myself living on earth, including activities like embroidery or making a dress, which belongs to my unconscious living on earth. And the functions of my body. How much energy will go there depends on dexterity, my ability to be able to do this quick, quicker or using less energy. The whole purpose would be to find out how much energy is really necessary for that kind of activity without loosing too much in unnecessary muscular tensions, or thoughts that don't belong to that activity. Because that is where the problem will start. I sit and work.

I do this and I do that. I'm very intense maybe. Or at times it's just easy and it's almost like habit. Maybe there is a chance that I can think about Work, without disturbing my activity. The assumption is that I have to remain active, for another purpose belonging to the unconscious world, which is let's say making money. Or spending my time wisely. But, it's also possible that I can set the unconscious machinery into motion and then it will require very little energy to keep it running. And, maybe I can have then a thought of wishing to Work, and developing something else which is not what I'm doing in ordinary life. I do it in ordinary life, of course, it belongs there. But I'm not interested in that what is the result of a wish for in ordinary life to accomplish something. That is something that simply keeps going . I'm a carpenter. I hammer and I have a nail and I bend down and hammer the nail in and hold the board up and so forth. It is an ordinary activity for me as a carpenter. Now during that time I may have a chance to see myself doing that. That would be the beginning of the introduction of Work with a different kind of energy because I'm not taking it away from what is required for my carpenter work. How much I can spare, how much is actually available, of if it is there how much it influences me in my ordinary activity of slowing down. I will have all kind of different experiences that way when I try it. Because I have a thought and I want to work. Well, that takes up energy, and I slow down in what I'm doing. And I start dreaming a little bit. And I don't drive the nail in. I hold my

hammer away from it because I want to think about Work. It means I go in the very beginning and, honestly for quite a long time, I go in, ~~in the~~ an unconscious way. I remember conscious living. I slip over into the conscious effort. I don't do anything with my unconscious, practically. Until I realize that I have a task in the unconscious world, I go back again and I forget about my consciousness. That is the way it works in the beginning. It's only when I allow the desire for unconsciousness and the desire for consciousness to meet within me, so that then there is a certain part that can continue remaining unconscious. And another part, in a very simple way can start to become conscious. With other words I can actually be busy and still have an 'I' observing me. But I cannot expect this 'I' to do much more that just telling me that I am busy. Rather, that I'm busy in ordinary life. At the same time, by bringing these two influences, which start from me as wishes, bringing them together I will have one affect the other. And that kind of an influence of the activity of one may help the other to become more active. I'll explain it.

TURN TAPE

For instance, when I sit ~~and~~ with work and I want to do that work right, I've spent my energy in being attentive to what I'm doing. I have also a feeling for it and I try, as it were, to combine the three centers to make them as much a unit as I can really afford. This is a problem of activity which is within me and in - an indication of

totality of being engaged in an unconscious task, that produces for me an atmosphere belonging to the level of my being in which the thought and the feeling about Work in the conscious sense is really stimulated. Because there is very little loss when the three centers are connected. And, because of that there is an example of something that exists as a unit, which then in the consideration of myself is useful to indicate what it could be if I could become conscious and conscientious. So these are the possibilities that do exist in an affair where I am simply wor- working and I happen to think about Work. I say again, I first stop working. Then I become aware, then I say this awareness requires an activity. So I start slowly to work again, up to a certain point when there is no further energy for the wish for the creation of an 'I' of the maintenance. And I must do this many times, Going from one to the other, from one to the other, until, as I say, those two activities are so combined within myself that they can affect each other without touching. That is they will not - one will not touch the other but both will be converted within me into a very definite source of energy. That source I call a neutralizing force. That gives me really the desire for the continuation of wishing to work. Wishing to live. Satisfying the demand of an unconscious state and at the same time having enough energy available for the wish to become conscious. And, then combine as it were by bringing the two parallel lines so close together that they can influence each other. So that the condition of my unconscious state to the highest point which I can reach in the form of partnership can really give the desire on the part of an 'I' to wish to observe me with my conscience reaching a state of fusion. Is that clear?

Elaine: Yes it is, Mr. Nyland.

MR. NYLAND: Alright, Alright. It's a good thing, a good question to ponder about. What actually takes place when I sit, ~~and~~ I am reminded of Work? And there is a very strong desire to wish to Work. How can I now use the energy which is necessary for the fulfillment of that wish, without disturbing my ordinary unconscious behavior. Alright?

Elaine: Yes. Thank you.

MR. NYLAND: Yah. I, sometimes I indicate it like this with two hands. I hold my hands together but I don't touch them. They are there, both indicating a wish. This may be an unconscious; this may be a conscious one. I bring them as close together and they, as it were, start to sense eachother. That's the state in which I am when I wish to Work, really. By the utilization of my unconscious behavior. Alright?

Elaine: Yes.

Richard Cohen: Mr. Nyland.

MR. NYLAND: Yah.

Richard: It's Richard.

MR. NYLAND: Who is it?

Richard; Richard.

Linda Huntington: Richard Cohen.

MR. NYLAND: Richard! Cohen? Yah. Good. Yes. We ought to call one Dick and the other Richard. Alright, Richard.

Richard: For some time I've found the exercises of draining and sensing useful in preparing for Work. And, I remember some time ago you mentioned another exercise, ~~or an~~ in addition to that exercise

using the feeling after the sensing in that rotation. And I didn't understand when you mentioned that, how, how to do that. And so I've never tried it and I . . .

MR. NYLAND: I'm glad you didn't., Richard, it belongs to a very special kind of exercise which I simply mentioned ~~just~~ to indicate that such exercises all exist. It does not mean that one can even understand what is the meaning of it, although that is fairly simple. But the actual doing of it is extremely difficult. But when I talk about it I want to indicate a perspective of possibilities, so that it is not just dependent on an, an exercise or an experience of sensing. That that in itself is quite correct for wishing to give a kind of intelligence to the body itself. But, the question now of having the sensing exercise followed by a feeling rotation which is just one step behind the sensing is of course to introduce also the necessity for a further balance of the development of a Kesdjanian Body.

Because the sensing exercise is given in order to satisfy the physical body in order to have for the physical body a substitute where usually the (physical) body was used by the feeling for the expression of feelings by the feeling center. And then when one starts to try to separate these two, the physical body would feel a little bit lonesome not being really acknowledged as it were and therefore it needed something in order to give itself its own reason for wishing to continue to live. That is done by means of sensing which then gives the - the intelligence - I've called it a sub-intelligence, for the physical body itself. Then it can continue to live as it

were by itself independently of the Kesdjönian Body. But now when the Kesdjönian Body wants to develop out of the feeling and become more and more an emotional state, that ~~par~~ - possible development for the body needs also a certain kind of food.

And again I want to use my body to convert the kind of food necessary for an emotional development by means of an exercise under the influence of my mind. In that sense even becoming more conscious for the purpose of creation of food for a higher level of being as represented by the Kesdjönian Body. And so then I say this sensing is very well for the physical body and it can be used by the physical body but now since the physical body is in a better state of entity, I now want to use it as a tool for a further development of food which is necessary for the Kesdjönian. I say I sense my right arm. After that I sense my right leg. While I sense my right leg I now feel my right arm. And so I set ~~ab — set~~ about to create two circles. One a little distant from the other, or one following just a little after the other. And the completion of the two when they start functioning totally will now have two results. One, the actual promotion of the physical body to a state of well-being in regard to its own intelligence. And the second, to give the Kesdjönian Body a chance by a new influx of food to help in the further formation of the changeover from feeling to emotion. All under the influence of a mind which tries at that time to be as conscious as it can be. Will we leave it at that?

Richard: Yah.

MR. NYLAND: You see it is complicated and it is not something that is so easily done. But I talk many times about these things to give a totality of the whole problem. A totality of Work. Not just a

little bit of an A - B - C, or even a presence to oneself. But a totality of a development of a man as a world. In which world there should exist a variety of different concepts operating in certain ways and belonging to different kinds of levels within himself. And a man should really become a three-fold man. In which the physical body is simply functioning as - still as the custodian for that what ought to develop and what is there now potentially. And when the potentialities gradually become bodies, that there is a full-grown Kesdjönian, and at least a soul body that is growing up, up to Fa, that then there are three levels of Being within a personality which when it has grown out that way has become an individuality. And, all I talk about is what really is in store for a person when he wants to grow up. Utilizing the conditions of this earth and undoing the bondage which he now experiences. Simply for the sake of setting free his life in the possibility of a three foldment being expressed by means of the three bodies. And it is that kind of perspective, that one is not finished with this life, definitely not ~~one, not~~ when one dies. But that it constantly has to be projected against a tremendous background of universality. And that mankind as a whole simply is functioning now in order to fulfill very definite laws which are required for the maintenance of this Earth and the maintenance of our solar system. And the solar system even as a point necessary to continue to exist as a fulfillment of certain requirements on a cosmic scale. That is why I talk about perspectives because one has perspective when you look at the stars. And you are in awe for the grandeur of nature. Or when you see different mountains, valleys, rivers, whatever there is - Grand

Canyon. Where you stand, I say, in awe with tears in your eyes. Sometimes not knowing exactly where that beauty comes from and why it is there and how it affects one.

~~This~~ That the ~~That the~~ totality of one's life has to be emlarged because we are narrow-minded and we should constantly have in mind the possibility of growing out into all directions as it were. So that the ppoint of one's life now in magnetic center can become really a sphere of the cosmos as a whole. For that reason we talk about perspectives because otherwise the difficulty in continuing to wish to Work could become monotonous. But, when I have an aim in mind that has that kind of a grandeur and actually tries to tell me ~~that~~ the ~~kind of a~~ treasure that can be obtained if I keep on digging and digging for it. Then I will overcome the difficulties that are in the way in regulating my unconsciousness or understanding even the aim of my life in my ordinary existence. And substituting for it the particular kind of properties of a conscious and a conscientious existence to its fuller extent.

So for that it is good but it does not mean one can apply it immediately. Alright Richard?

Richard: Yes sir.

MR. NYLAND: Yah? Who is it?

Helen Ramsey: It's Helen.

MR. NYLAND? Shelly?

Helen: Helen!

MR. NYLAND: Helen? Yes, Helen.

Helen: I wasn't satisfied with, with the answer you gave me about,

about using that kind of energy that comes into you that you feel that it, it's like an enhancement of your life.

MR. NYLAND: You said you are satisfied or dissatisfied?

Helen: You said, you said to let it come out in an ordinary manifestation to exaggerate . . .

MR. NYLAND: Mah, did you say in the beginning, were you dissatisfied?

Helen: Well -

MR. NYLAND: Yah. Is that . . .

Helen: I can see another direction - could sense another direction. But, I didn't know how to use, know whether I could even do it. I mean even if you answered me now, I don't know if I could do it.

MR. NYLAND: ~~Oh~~, no, I don't either.

Helen: Probably not. But, it seemed that sometimes I've been able to get enough distance on that state that I could see that energy ~~as a~~, as a gift from God, somehow. And, that there wasa devotional way of dealing with it ~~that~~ somehow that might lead behind, lead past a level of being involved with feelings or emotions and into something that was cooler, more conscious. I don't know if that means anything.

MR. NYLAND: What does it mean for you? Does it keep on . . .

Helen: It means that finally somewhere I've gotten some kind of feeling about leaving an emotional state behind. That there's something without that kind of heat.

MR. NYLAND: Well, it's quite right if that what is left will still encourage you to wish to grow up further. You know—

Helen: Well, I want to get to that place.

MR. NYLAND: Yah! That's right. So if that what you arennow experiencing will help you or will not eliminate that kind of desire, it is right. If it doesn't, that what you are doing or where you become engrossed in it is not right. Have a picture, you know sometimes one sees Maria with Jesus in her arms. The Virgin Mary. Why in her arms? Simply to take care of it. And to let it be. And from that kind of picture one believes that in prayer towards God that we will be taken up and also will be in his arms so that he can protect us. I think many times emotions have that kind of a - that kind of a result. I become involved in an emotion of myself which I like very much and in which I feel at home. And it is as if I am taken up by the arms of such an emotion. And I am put to sleep and then I forget that I have different aims not to be absorbed by my own emotions. But, just the other way. To be able to use the emotional state for another purpose. That I then need not stay a child. And I need not be taken up in the arms of anything. When I talk about sleep in an ordinary sense and we say 'Yes, I sleep in the arms of Morpheus.' It means the end of me. Morpheus has taken over. He is the God of Sleep. And then when I wake up out of the arms of Morpheus I really hate him because he has kept me away from that what was my real aim. ~~Anythi~~ - anything that you'd experience, anything that happens to come to you. Anything that starts to affect you in your feeling or in your thought process, or anything that you wish to do with whatever it is that now affects you, influencing you as an impression of some kind. To which you either automatically react or as a reaction which happens to be as a result of unconsciousness. All of that becomes your property. All of that is available for you.

All of that can be used when there is something to use, who can, which can use it. Whatever ~~It~~ There is ~~in~~ within you ~~which~~ That is able to survive the sleep which is induced by receiving a great deal of feeling and thought. If there is a possibility of an'I' existing which has already within it the desire to wish not to fall asleep, then you will utilize everything that you experience for that purpose. When you forget it you can be sorry, because you say 'I wished I could have kept it.' But, when you happen to think about the fact that you have forgotten it, that is exactly the time that you bring it back again. Otherwise you wouldn't think about losing it. You understand what I mean?

Helen: Yah.

MR. NYLAND: If I can keep on going in the way I feel I'm on the right road, I don't really care what kind of experiences I have. Later on I will start to compare how much an experience costs me. And then I become wise to the development of myself and the utilization of energies which are available. But, in the beginning when I am young I don't really care. There is a superabundance of energy and ~~never~~ I will use it and whatever mistake I made, it doesn't matter, provided I keep on having a wish to continue to walk towards my aim. Not too many thoughts and feelings about not doing it or describing it; considering it sinful. I don't give a damn about my sin. When I wish to live, I live. And then I go after that and gradually it is possible to refine it into the wish for an awareness. Alright, Helen?

Yah! Now what?

How many wishes for awareness are there now in each one of you?

You have a scale within yourself. A scale in which you measure unconsciousness and consciousness. Someone is the judge holding the scale: Libra. Maybe you can make your magnetic center hold a scale for you to see progress of your life. You measure. You put it on one side of the scale and the other. Your unconsciousness is usually much ~~ha-~~ heavier than the consciousness. You try to make more consciousness in the form of all kind of efforts. And gradually you see that scale go down because that what is now conscious is helped. It is increased. The scale will go down and counteract your unconsciousness. Your balance will be reached when your conscience is your judge. That is why the scale. That is why Libra is a good sign. To see whatare the balances within yourself. We always have to balance something. Relationships between two people, in a commercial enterprise - a balancing of books; double-entry bookkeeping to see that there is a certain result which can be advantageous to one. If it is positive, you can live a little longer. If it is negative, you have to worry. All the time you must look at the possibility of a development of an addition to your life. I say parallel. It is within. Try to imagine your skin. And belowtthe skin, an inch or so, is another skin. More of a spiritual quality, we call it Kesdjan. And below that, maybe another inch, there is a third body starting ~~the~~ development, starting to develop as a soul. You walk if possible in three-foldness, The outside world will not be able to see it and they don't have to see it. For them you are just one body. Within yourself you know there are three. And you know that there is a possibility of feeding the second and the third by the cambium ring which you must create. The cambium ring simply means thatthere is a quantity of concentrated energy that can go

two sides. One towards the bark, the other towards the marrow of the tree. The cambium ring within oneself; one goes to the maintenamce of the skin outside which is your physical body; the other starts to go ~~to other~~ towards the Kesdjanain Body. That is your aliveness. The aliveness remains aliveness when it goes to the skin of your outer body, your outer world. When it goes inside it becomes awareness. It is awareness of that form of energy because it meets that what is - it has to meet in amazement. It does not understand it. It does not know where it is. It is adventure that is needed. This wish for ~~an~~ discovery. Of finding what is actually your inner life. And making attempts time and time again to give that energy a form of life. To wish it to exist. To wish it to see if it could continue to exist and grow up. To help the growth of it by giving wishes within the consideration of your inner life.

What are you going to do this afternoon? How have you - how do you imagine your life to be if you make it for two or three hours long - of the future, the near future. What kind of discovery do you think you might meet? Or will it be monotony? Will it be just the hum-drum existence of yourself simply having to fulfill certain tasks. Or will it be as a possibility that every once in a while an idea of aliveness can come to you. Of a different kind of a form including not only your own life, which of course you must take care of. But, such variety of existences, now being here, ~~and~~ there everywhere, universally. Existences as a form of life now existing in all kind of different forms within yourself if you understand omnipresence of life. Naturally it should be within. If God is

almighty, why should he be excluded from you? Why should you put up a fence so that he cannot come in? Of course he'll come in, because he is omnipotent.

And so this question of wanting to find out what your life is worth in this time for the next couple of hours of an afternoon. When you are engaged and will be busy ~~in~~ with all kind of things that you have to do.

What will be your attitude towards wanting to feed that what also should - should receive nourishment? Not the questions to be answered in your head. Leave them alone. Your body is more than enough to remind you. You can see ~~what~~ with movements, what ever expressions there are in the form of your behavior. How uncontrolled it is. How stupid, sometimes. How you 'talk - talk' all the time or not all the time. Everyonce in a while maybe. ~~And~~ Or the kind of thoughts you have. And allow. And the kind of feelings you have. And allow. And there is no one to judge that. ~~You are~~ It is just It is subject to all kind of things from the outside influencing you. And you let it. It gets to be time that you have some kind of , of a person at the gates of your life. And allow only such things in that you say 'Yes, I regognize you because you are alright. You are good. You are good stock.' Or 'You belong to a good family, or you have something within you that I know, I know is right.' Not just everyone and his grandmother.

Try to Work that way. Try to find out how to use your energy for this afternoon. To see what you can do with it. And honest. And very simple. No big words. No necessity of further thoughts. Just being. ~~But,~~ An ordinary human being. With particular talents,

whatever you have. And walking the way you ought to walk. And showing within yourself that what you are. And maybe someone else can say 'Oh!. What has gotten into him?' Yes, that's right. Exactly! What has gotten into you? Not outer appearance and not your mind. That's still outside Work. Inner life! If you can, if you can feeliit! If you can know that it must exist within. And at times you know about it. At times you remember it. At times you are even reminded of Work. Then Work! Because there is absolutely no reason why when the thought comes to you of Work that you shouldn't use it. And perhaps you could even say that the thought of Work comes to you for a definite reason that you have to use it. You're much more under an obligation than you know about. You don't understand God at all. You don't see that liking it or not liking it you belong to a totality of something. And that you have to conform very definitely to certain rules which exist, and ~~partially~~ particularly on this earth. And if ever you want to become free you have to understand first why you happen to be what you are now. And subject to all kind of forms and behavior, unconsciously produced because of the influence of different sociological conditions on you. All these god-damned acquired characteristics which you belong - which belong to you and which you think are so utterly necessary that you couldn't live without.

Live on bread and water for a day and see where it ~~got~~ gets you. See if you can do without things that usually you would go ahead and buy it, or think that it is necessary. It will help you in the economy in which you happen to live now because of inflation.

Don't allow Watergate and the rest to get hold of you in such

a way that you are drowning. Whenever you meet any adverse conditions of ordinary life there should be within you a definite resiliency against it. And the utilization of that what is happening to you, assuming that it has to be happened, or has to happen because something has to be done with it.

But, you don't go out of the way of it unless it kills you. But at least that you start to use all the adverse conditions represented by ordinary life in the form of human beings who step on your toe all the time and for whom you have nothing else but complaints. That you turn it around and say 'But, I wish to live!' And do it without being selfish. Every once in a while, every hour on the hour, make up your mind to see that these kind of conditions are continued to exist for the benefit of your own growth. It isn't too much to ask to take one afternoon and live in that kind of austerity and simplicity for yourself. Without me reminding you or thundering about it a little bit. It is something that has to be within your own conscience to see what you can do. How you can love yourself for the benefit of wishing it to grow up. Not for the benefit of your own vanity.

And so maybe we leave it. Try to remember. Many times I say 'I beg you!' I honestly mean it! I beg of you, for your sake. That you really can understand what maybe the necessity of your understanding of your life, what you wish to do with it. What you feel is right. That you do it without thought, without feeling. Just to be yourself with the limitness - limitedness of your capacity. But just the honesty of your Being, present to you. Honestly present,

like an 'I'. Telling you, reminding you. Don't forget t he aim which in your good moments you want to formulate in such a way that ultimately it will become part of the life within yourself.

Have a good afternoon. See you soon again. Good Bye.

END TAPE

trans: Cynthia Kosut
ROUGH: Anne Matsui